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# The Christmas Missal



Mary and Phil,

Cordially,

Seward Ellard.

# My Christmas Missal

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THE CENTRAL FACT of man's whole story, no matter how old the world becomes, will always be the Incarnation of the Son of God. As narrated in the Martyrology for Christmas, this transcending episode is phrased as follows:

Jesus Christ, eternal God and Son of the eternal Father, desirous to sanctify the world by His most merciful coming, having been conceived by the Holy Ghost, and nine months having elapsed since His conception, is born in Bethlehem of Judea, having become Man of the Virgin Mary.

The birth, according to the flesh, that came to pass at Bethlehem, is a first benefit of divinity wedded to humanity at the Incarnation.

Early Christians sought all available data about the Incarnation and Nativity. The memories of Mary, who lovingly cherished the words in her heart over the years, are themselves now treasured in our Gospel narratives. Relevant data, too, about Joseph, Elizabeth and Zachary, were secured and put on record. St. John is never more sublime in his Gospel than on its first page, where he proclaims how the eternal Word, sole-begotten of

the Father from eternity, took up our nature and began to dwell amongst us, to be our Life and Light and Truth.

But for all that the calendar date of Christ's birth escapes us: Christmas is the day it is *celebrated*, not (as far as is known) the day it *came to pass*.

In the first and second century, there were no Christian feasts of this or that, but one big feast of Redemption, celebrated on Easter, and recalled each week, in a chain of Little Easters. By the third century, when "feasts" were multiplying, the Church was as far removed from Gospel times as we are now from those of George Washington. The *historical* birth-date was not available: an *arbitrary* one was selected for observance.

The choice of December 25 was a militant measure against Roman sun-worship, then being zealously propagated. Emperor Aurelian (270-75) had made the first day of the week, then renamed *Sunday*, a weekly day of rest; still later imperial policy laid great stress on keeping, on December 25, a sort of Winter solstice, Day of the Unconquered Sun.

Now, to Christians, Christ was the true Son of God and

true "Sun of Justice" foretold by Malachy: so the Christian Church, with sublime counterpoise, capped the pagan sun-festival by picking that very day to observe Christ's birth at Bethlehem! Son for sun: "Come, let us adore." The "sun" sank in the evening, but the adoration triumphantly sweeps down the centuries, enlarging in each generation a heritage of joy that the fourth century had called "*full*."

Let us notice, first of all, that the *name* we use in English speech for the festival is not without its history. Its two components, Christ's Mass (*Cristes Maesse*), are to be found, as a name for the Nativity, as early as 1038; by 1131 the hyphenated form, *Cristes-messe*, is in possession. But little by little the hyphen stole away, leaving *Christmas* firmly welded. Other compounds in "mas" came and went; Christmas stays. So a century before St. Francis set up the first crib, all men of English idiom called the day of Christ's birth His Mass—or His Masses, for there are three of them.

Our oldest Latin Mass-books "open" with Christmas, for there was then no Advent. In sixth-century Rome the feast already had its three Masses,

marked off both as to the *time* they were held, and as to the *place* where the pontiff would celebrate:

At night, at the crib;

At dawn, at St. Anastasia's;

By daylight, at St. Peter's.

(This last was later changed to St. Mary Major's, also the place of the crib.)

Of course, Bethlehem was the focus of Christian hearts at Christmas time. Pilgrims told how the Christians of Jerusalem and environs loved to go to Bethlehem, for a first Mass there, while the night was in the midst of her course, and then go singing back to Jerusalem for the daybreak service there. Rome, so to say, appropriated and transported this part of the Christmas celebration, by arranging its midnight Mass at the crib, and then, towards daybreak, stopping at St. Anastasia's Church for a second Mass as a generous gesture to the imperial family, which honored Anastasia, martyred on Christmas, as dynastic patroness.

The *Gloria*, of course, has special interest on Christmas. But the *Gloria*, as originally written, was an Oriental *hymn*, having no relation with Christmas or with Mass. Our oldest Latin version is in a monastic

breviary from Ireland, where the monks used it at Matins and Vespers. Why not at Mass? Well, Pope Symmachus (d. 514) permitted *bishops* to use it on Sundays and great feasts. The oldest copy of St. Gregory's Mass-book permits it to *priests* but once a year, on Easter day! But little by little restrictions fell away so that now, at every festal Mass we are free to use that great hymn, the opening part of which the angel hosts sang in Bethlehem.

Many laudable programs are in progress for what is styled "Putting Christ Back Into Christmas." But why not also think of putting the Mass back into the very thought of Christmas? If for us of English speech this is the feast of Christ's Masses, why not ask ourselves how the Church would have us appraise our threefold Christmas present? Do these three Masses, perhaps, fit together mentally and complement each other, so as to express the totality of our Lord's Good Gift (Eu-charist) to us? We might well style the three Masses nowadays as:

1. In the Crib; the Offertory;
2. On the Cross; the Consecration;
3. In the Mass; the Communion.

For collectively as the "Offertory," "Consecration," and the "Communion" the three can show us what our beneficent Saviour has done from the Incarnation and is doing to the end of time.

1. *In the Crib; the Offertory.* St. Paul (*Heb.* 10, 5-7) records that self-oblation with which the human nature in Christ accepted His redeeming role. "In coming into the world He says:

'Sacrifice and oblation thou wouldst not, but a body thou has fitted to Me: . . .'

Behold, I come . . . to do Thy will, O God," by having that Body broken on the Cross, so that, says St. Paul (*Gal.* 4,6), "we might receive the adoption of sons." "Hardly was He conceived [writes our Holy Father] . . . before all the members of His Mystical Body were continually and unceasingly present and He embraced them with His redeeming love. . . In the crib, on the Cross . . . Christ had all the members of the Church present to Him and united to Him". [The Mystical Body, *Amer.* ed. p. 34]. This Mass in the Crib is the Offertory of what the Cross completes.

2. *On the Cross; the Consecration.* It were no boon to be born [we sing at Easter time]



if we had not also been redeemed. With no Calvary, in God's present providence, even Christmas were not of much avail; but now that the offering made in the crib has actually been fulfilled—and even now represented in the Mass—we can take our measure of Christmas joy, as His children of adoption. He loved us, not only to the crib, but also to the Cross: "It is consummated." (Jn. 19, 30.)

3. *In the Mass; the Communion.* "But this purchase," says Pius XII, (*Christian Worship*, p. 39) "does not take full effect immediately. Having bought the world with this great

price which is Himself, Christ has yet to take actual possession of men's souls. . . Among the instruments for distributing to believers the merits that flow from the Cross of the divine Redeemer, the August Sacrifice of the altar is pre-eminent: 'As often as the commemoration of this victim is celebrated,' [he quotes from the Mass-book itself,] 'the work of our Redemption is performed.'" For Christmas, or for any other day, Christ could not give a fuller or richer present than the Mass, by which the Cross of long ago touches us here and now. On Christmas, then, it's the Mass that matters.

# 1. THE MASS AT MIDNIGHT

## "IN THE CRIB"

### ENTRANCE

**STAND** as the priest enters the sanctuary. When all is ready, kneel and make the sign of the Cross ✠. The priest, bowed humbly, acknowledges his sinfulness.



Ghost. Amen.

**Priest.** I will go up to the altar of God.

**Response.** The God of my gladness and joy.

### Psalm 42

**P.** Do me justice, O God, and fight my fight against a faithless people; from the deceitful and impious man rescue me.

**R.** For you, O God, are my

In the name of the Father ✠, and of the Son, and of the Holy



strength. Why do you keep me so far away? Why must I go about in mourning, with the enemy oppressing me?

**P.** Send forth your light and your fidelity: and they shall lead me on and bring me to your holy mountain, to your dwelling-place.

**R.** Then I will go to the altar of God, the God of my gladness and joy; then will I give you thanks upon the harp, O God, my God!

**P.** Why are you downcast, O my soul? Why do you sigh within me?

**R.** Hope in God! For I shall again be thanking Him, in the presence of my Saviour and my God.

**P.** Glory be to the Father, and to the Son, and to the Holy Spirit.

**R.** As it was in the beginning, is now, and ever shall be, world without end. Amen.

**End of Psalm**

## **CONFITEOR** (Confession)

**P.** I will go up to the altar of God.

**R.** The God of my gladness and joy.

**P.** Our strength ✠ is in the name of the Lord.

**R.** Who made heaven and earth.

**Priest, bowing lower, makes confession of all his sins:**

**P.** I confess, etc.

**R.** May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

**P.** Amen.

**R.** I confess to almighty God, to blessed Mary, ever Virgin, to blessed Michael, the Archangel, to blessed John the Bap-

tist, the holy Apostles, Peter and Paul, and all the saints, and to you, Father, that I have sinned exceedingly, in thought, word, and deed, through my fault (**strike breast three times**), through my fault, through my most grievous fault.

Therefore I beseech blessed Mary, ever Virgin, blessed Michael, the Archangel, blessed John the Baptist, the holy Apostles, Peter and Paul, and all the saints, and you, Father, to pray to the Lord, our God, for me.

**P.** May almighty God have mercy on you, forgive you your sins, and bring you to life everlasting.

**R.** Amen.

**P.** May the almighty and merciful Lord ✠ grant us pardon, absolution and full remission of our sins.

**R.** Amen.

**P.** You will relent, O God, and give me back life.

**R.** And your people will rejoice in you.

**P.** Show us your mercy, Lord.

**R.** And grant us your salvation.

**P.** Lord, heed my prayer.

**R.** And let my cry be heard by you.

**P.** The Lord be with you.

**R.** And with you, too.

**Priest ascends steps, praying:**

Let us pray.

Rid us of our sins, we pray you, O Lord, so that with pure minds we may enter the Holy of holies: through Christ, our Lord. Amen.

By the merits of all the saints, and especially those whose relics are here (**he kisses the altar stone**), we beg of you, O Lord, to pardon me all my sins.

Amen.

## ENTRANCE SONG

**Priest goes to book at right corner, where he reads the Scripture chant sung at entrance for high Mass.**

**Psalm 2, 7**

The Lord said to me, "You are My Son; this day I have begotten you."

**Ibid. 1**

Why do the nations rage, and

the peoples utter folly?

Glory be to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

The Lord said to me, "You are My Son; this day I have begotten you."

## KYRIE (Mercy)

**Priest bows as he makes, with his fellow-worshipers, this ninefold plea for pardon.**

**P.** Kyrie, eleison.

**R.** Kyrie, eleison.

**P.** Kyrie, eleison.

**R.** *Christe, eleison.*

**P.** *Christe, eleison.*

**P.** Lord, have mercy.

**R.** Lord, have mercy.

**P.** Lord, have mercy.

**R.** Christ, have mercy.

**P.** Christ, have mercy.

**R.** *Christe, eleison.*

**P.** *Kyrie, eleison.*

**R.** *Kyrie, eleison.*

**P.** *Kyrie, eleison.*

**R.** Christ, have mercy.

**P.** Lord, have mercy.

**R.** Lord, have mercy.

**P.** Lord, have mercy.

## GLORIA (Glory)

### GLORY BE TO GOD IN THE HIGHEST.

And on earth peace to men of good will. We praise you; we bless you; We adore you; we glorify you (**bow**). We pay you thanks for your great glory. O Lord, God, heavenly King, God the Father almighty.

O Lord Jesus Christ (**bow**), the only-begotten Son. O Lord God, Lamb of God, Son of the Father. Who take away the sins of the world, have mercy on us.

Who take away the sins of the world, receive our prayer. Who sit at the right hand of the Father, have mercy on us.

For you alone are holy, you alone are Lord. You alone, O Jesus Christ, are most high together with the Holy Spirit, in the glory of God the Father. Amen.

### SALUTATION

**P.** The Lord be with you.

**R.** And with you, too.

## COLLECTIVE PRAYER

Let us pray.

O God, you have made this holiest of nights to shine with the radiance of the true Light; we beg of you to grant that we may come to share His joys

in heaven whose lightsome mysteries we have known on earth: who lives and reigns with you, in the union of the Holy Spirit, God, for ever and ever. **R.** Amen.

## EPISTLE

### Titus 2, 11-15

Dearly beloved: The grace of God our Saviour has appeared to all men, instructing us, in order that, rejecting ungodliness and worldly lusts, we may

live temperately and justly and piously in this world; looking for the blessed hope and glorious coming of our great God and Saviour, Jesus Christ, who gave Himself for us that He

might redeem us from all iniquity and cleanse for Himself an acceptable people, pursuing good works. Thus speak, and  
**R. *Deo gratias.***

exhort, and rebuke, with all authority. Let no one despise you.

**R. Thanks be to God.**

## SONG BETWEEN SCRIPTURE LESSONS

**Ps. 109, 3,1**

"Yours is princely power in the day of your birth in holy splendor; before the day star I have begotten you."

The Lord said to my Lord:  
"Sit at my right hand till I

make your enemies your footstool." Alleluia. Alleluia.

**Ps. 2,7**

The Lord said to Me, "You are My Son; this day I have begotten you." Alleluia.

## MUNDA (Cleanse)

As the book is changed for the Gospel, the priest prays that he, too, be changed to announce it fitly.



Cleanse my heart and my lips, almighty God, as you did those of Isaias the Prophet

with a live coal. Thus, in your mercy may I be able fitly to proclaim your holy Gospel: through Christ, our Lord. Amen.

Give me your blessing, O Lord. Let your name be on my lips and in my heart, to proclaim the holy Gospel well and worthily. Amen.

## ✠ GOSPEL

**P. Dominus vobiscum.**

**R. *Et cum spiritu tuo.***

**P. Sequentia sancti Evangelii secundum Lucam.**

**R. *Gloria tibi, Domine.***

**P. The Lord be with you.**

**R. And with you, too.**

**P. A passage from the holy Gospel according to St. Luke.**

**R. Glory to you, Lord.**

### St. Luke 2, 1-14

At that time: There went forth a decree from Caesar Augustus that a census of the whole world should be taken. This first census took place while Cyrenus was governor of Syria. And all were going, each to his own town, to register. And Joseph also went from Galilee, out of the town of Nazareth, into Judea to the town of David, which is called Bethlehem, because he was of the house and family of David, to register, together with Mary his espoused wife, who was with child.

And it came to pass while they were there, that the days for her to be delivered were fulfilled. And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room for them in

the inn. And there were shepherds in the same district living in the fields and keeping watch over their flock by night. And behold, an angel of the Lord stood by them and the glory of God shone round about them, and they feared exceedingly.

And the angel said to them, "Do not be afraid, for behold, I bring you good news of great joy which shall be to all the people; for there has been born to you today in the town of David a Saviour, who is Christ the Lord. And this shall be a sign to you: you will find an infant wrapped in swaddling clothes and lying in a manger." And suddenly there was with the angel a multitude of the heavenly host praising God and saying, "Glory to God in the highest, and peace on earth among men of good will."

**R.** *Laus tibi, Christe.*

**R.** We praise you, O Christ.

**P.** (Kissing the book) May this reading of the Holy Gospel cancel our sins.

### CREED (I Believe)

**Priest:** I BELIEVE IN ONE GOD, the Father Almighty, maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ (**bow**), the only-begotten Son of God. Born of

the Father before all ages. God of God, light of light, true God of true God. Begotten, not made; of one being with the Father; by whom all things were made. Who for us men, and for our salvation came

down from Heaven (**kneel**).  
AND WAS MADE FLESH,  
BY THE HOLY GHOST OF  
THE VIRGIN MARY: AND  
WAS MADE MAN (**rise**). He  
was also crucified for us, suf-  
fered under Pontius Pilate and  
was buried. And on the third  
day He rose again according  
to the Scriptures. And ascend-  
ing into Heaven, He sits at the  
right hand of the Father. And  
He shall come again in glory to  
judge the living and the dead;  
and of His kingdom there shall

be no end. And in the Holy  
Ghost; Lord and Giver of life,  
who proceeds from the Father  
and the Son. Who together  
with the Father and the Son is  
no less adored (**bow**), and glor-  
ified; who spoke by the proph-  
ets. And in one holy, catholic  
and apostolic Church. I con-  
fess one baptism for the remis-  
sion of sins. And I look for the  
resurrection of the dead. ✠  
And the life of the world to  
come. Amen.

## SCRIPTURE ANTHEM AT COLLECTION

**P.** *Dominus vobiscum.*

**R.** *Et cum spiritu tuo.*

**Ps. 95, 11,13**

Let the heavens be glad and

**P.** The Lord be with you.

**R.** And with you, too.

the earth rejoice before the  
Lord, for He comes.

## OFFERING OF THE BREAD

**Priest, as our representative,**  
offers the sacramental symbols  
of ourselves, which will soon  
become **Christ-really-present,**  
and **really-acting.**

Accept, O holy Father, al-  
mighty, everlasting God, this  
pure, unblemished offering,  
which I, your unworthy servant,  
bring to you, the true and

living God.

I offer it to atone for my  
countless sins, offenses, and  
neglects, my own and of all  
here present, and even of all  
the Christian faithful, living  
and dead.

May it win for us also the  
grace to save our souls. Amen.

## PREPARING THE CHALICE

The Sacrifice here preparing  
will be offered by Christ and all

His members: the wine here be-  
tokens Christ's major share;

**the drop of water, our tiny share.**

O God, who in fashioning our human nature ✠, bestowed marvelous dignity upon it, and yet in redeeming it, gave it elevation more wonderful by far, grant now, that by the mys-

tery of this water and wine we may share of His divine nature, who shared this human nature of ours, Jesus Christ, your Son, our Lord, who lives and reigns with you in the union of the Holy Spirit, God, for ever and ever. Amen.

## **THE OFFERING OF THE CHALICE**

**The elements within the cup, so soon to be the Blood of Christ, are dedicated to their high destiny.**

We offer to you, O Lord, this chalice, that it may obtain salvation for us. We beg your

gracious kindness to let our offering come before your divine majesty as the sweet scent of incense, for our salvation, and that of all the world. Amen. ✠

## **SELF-OFFERING TESTIFIED**

**Priest and people again associate their act with the sacrificing Christ by this humble act of self-surrender.**

Humbled in spirit and contrite in heart, accept us, O Lord, as we offer ourselves: and such

be the sacrifice we make today as to win your favor, Lord God.

Come, Sanctifying Spirit, almighty and everlasting God, and bless ✠ this sacrifice we here prepare for the glory of your name. Amen.

## **LAVABO (I Will Wash)**

**Priest purifies hands before proceeding with the sacrificial action: his prayer is also ours.**

**Ps. 25, 6-12**

I will wash my hands in innocence, and I go around your altar, O Lord, giving voice to

my thanks, and recounting all your wondrous deeds. O Lord, I love the house in which you dwell, the tenting-place of your glory. Gather not my





soul with those of sinners, nor with men of blood my life. On their hands are crimes, and their right hands are full of bribes. But I walk in integrity; redeem me and have pity on me. My foot stands on level ground; in the assemblies I will bless the Lord.

Glory be to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

**The priest repeats again his sacrificial aims:**

Holy Trinity, accept these gifts we bring to you, as we recall the Passion, Resurrection, and Ascension of our Lord, Jesus Christ, as we honor the blessed Mary ever Virgin, blessed John the Baptist, the holy Apostles Peter and Paul, the saints whose relics lie beneath this altar and all the saints. May our offering achieve their further honor, and work out our own salvation, and may the saints in heaven pray for us, while we remember them on earth: through the same Christ, our Lord. Amen.

## **ORATE FRATRES (Pray, Brethren)**

Pray, brethren, that this sacrifice, mine and yours alike, find acceptance with God, the Father almighty.

May the Lord accept the

sacrifice at your hands, for the praise and glory of His name, for our own well-being also, and that of all the Church. Amen.

## **COLLECTIVE PRAYER OVER OFFERINGS**

Let this day's high festive offering be welcome to you, Lord, and in your goodness grant, by this marvelous exchange of gifts, that we may be found in the likeness of Him in whom our nature is wed with yours: who lives and reigns with you, in the union of the Holy Spirit, God, for ever and ever. R. Amen.



## **PREFACE**

### **GREAT HYMN OF THANKS**

**P. Dominus vobiscum.**

**P. The Lord be with you.**

R. *Et cum spiritu tuo.*

P. *Sursum corda.*

R. *Habemus ad Dominum.*

P. *Gratias agamus Domino  
Deo nostro.*

R. *Dignum et justum est.*

Right indeed it is and proper, and for our lasting welfare, that we always and everywhere render thanks to you, holy Lord, almighty Father, everlasting God: Because in the mystery of the Word made flesh a new lamp of your brightness has lighted the eyes of our mind, so that, while we discern God in visible form, we

R. And with you, too.

P. Lift up your hearts.

R. We hold them out to the Lord.

P. Thanks we owe to the Lord our God.

R. This is right and proper.

may be won by Him to the love of things not seen. And so by Him through whom the Angels praise your Majesty, the Dominations adore, the Powers stand in awe, the Virtues of highest heaven, and the blessed Seraphim, unite in blissful exaltation. With them, we beg you, grant, our voices too may blend, saying in adoring praise:

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*Sanctus, Sanctus, Sanctus,  
Dominus Deus Sabaoth. Pleni  
sunt caeli et terra gloria tua.  
Hosanna in excelsis. Benedictus  
qui venit in nomine Domini.  
Hosanna in excelsis.*

Holy, holy, holy, is the Lord God of hosts. Your glory fills heaven and earth. Hosanna in the highest heaven. Blessed is He that comes in the name of the Lord. Hosanna in the highest heaven.

## CANON

### OUR CHURCH MILITANT

And so, most merciful Father, through Jesus Christ, your Son, our Lord, we humbly pray you and ask you to accept and consecrate these gifts ✠, these offerings ✠, these pure and holy sacrifices ✠. We bring them to you, first of all, for your holy Catholic

Church, that you may kindly guard and govern her, and grant her peace and union the whole world over. And next we offer them to you, for your servant, N., our Pope, and for N., our Bishop, and for all who believe and foster the catholic and apostolic faith.

## Our friends on earth

Remember, Lord, your servants, men and women, N., and N., (mention the names of those for whom you wish to offer), and all of those here gathered 'round this altar, whose faith and devoted love you behold. For them do we offer, and they themselves offer this sacrifice of praise to you, eternal, true and living God. They bring their gifts, to obtain salvation for their souls, as also the health and well-being they seek for themselves, and for their families and their friends.



## Our friends in heaven

Celebrating this most holy night,\* on which the Blessed Virgin's undefiled virginity bestowed its Saviour on this world, and honoring, in the first place, the selfsame glorious and ever-virgin Mary, Mother of the same Jesus Christ, our God and Lord, then the holy Apostles Peter and Paul, Andrew, James, John, Thomas, James, Philip, Bartholomew, Matthew, Simon and Thaddeus; Linus, Cletus, Clement,

\*First Mass only; other Masses, day.

Sixtus, Cornelius, Cyprian, Lawrence, Chrysogonus, John and Paul, Cosmas and Damian, and all of your saints. Because of their merits and prayers grant that we may always be defended by the help of your protection, through the same Christ, our Lord. Amen.

## Our offering continues

We, your servants, and with us your whole household, beg of you, O Lord, to accept this offering we bring you. Let your peace direct our lives; and by your command count us as members of your chosen flock, and save us from eternal loss: through Christ, our Lord. Amen.

## What it will be

O God, we beg of you to give your full blessing ✠ to this gift; to consecrate ✠ it, to approve ✠ of it, make it perfect and pleasing to you, so that it may be made for us the Body ✠ and the Blood ✠ of your well-beloved Son, Jesus Christ, our Lord.

He, on the day before He suffered, took bread into His holy and venerable hands, and lifting up His eyes to you, His God and Father almighty, He thanked you, then He blessed

✠ the bread, and broke it, and gave it to His disciples, as He said: Take and eat this, all of you:

**FOR THIS IS MY BODY.**

And again, after the supper, He took this excellent Chalice into His holy and venerable hands, and giving thanks to you, He blessed ✠ and gave it to His disciples, as He said: Take and drink of this, all of you:

**FOR THIS IS THE CHALICE OF MY BLOOD, THE BLOOD OF THE NEW AND EVERLASTING COVENANT: A MYSTERY OF FAITH: WHICH SHALL BE SHED FOR YOU AND FOR MANY THAT SIN BE FORGIVEN.**

As often as you shall do this, you shall do it in remembrance of Me.

### **What we now offer**

Calling to mind, therefore, the blessed Passion of this same Jesus Christ, your Son, our Lord, and likewise His Resurrection from the grave, as well as His glorious Ascension into heaven, we, your servants, Lord, and with us all your holy people, offer to your sovereign majesty from your own gifts bestowed on us, a

pure victim ✠, a holy victim ✠, a sinless victim ✠; we offer you the holy Bread ✠ that brings us endless life, and the Chalice ✠ that wins us endless bliss.

### **Olden figures fulfilled**

Look down upon these gifts with pleasure and with love, and be pleased to accept them, as you gladly took the gifts that Abel brought, the sacrifice our father Abraham once made, the pure and holy offering which your High-Priest Melchisedech presented.

### **In heaven itself**

We humbly ask, almighty God, that you bid these gifts be carried at the hands of your holy angel to your altar in heaven, into the very presence of your divine majesty: and may all of us, who take part in this reception of the most sacred Body ✠ and Blood ✠ of your Son at the altar, be filled with every heavenly blessing and grace; through the same Christ, our Lord. Amen.

### **Our dead recalled**

Remember, also, Lord, your servants, men and women, who have left this world before us, professing their faith, and who

rest in the sleep of peace. (**Here mention the dead for whom you wish to pray**) We pray you, Lord, to give to them, and to all who rest in Christ, a home of rest and peace and glory: through the same Christ, our Lord. Amen.

### **Sinners now; Saints to be**

We, your sinful servants, who yet have trust in your boundless mercy, beg you to associate even us with the holy company of Apostles and Martyrs, John, Stephen, Matthias, Barnabas, Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua, Agatha, Lucy, Agnes,



**P.** Per omnia saecula saeculorum.  
**R.** *Amen.*

Cecilia, Anastasia, and all your saints. Admit us, too, into their company, not by weighing our merits, but by lavishing pardon upon us, through Christ, our Lord.

### **Gifts descend through Christ**

Through Him, Lord, you ever fashion these good things ✠, and sanctify ✠ them, and endow them with life ✠, consecrate and give them to us:

### **Worship rises through Christ**

For through ✠ Christ, and with ✠ Him, and in ✠ Him, is paid to you, ✠ O Father almighty, in the union ✠ of the Holy Spirit, all honor and glory:

**P.** For ever and ever.  
**R.** Amen.  
**End of the Canon of the Mass.**

## **COMMUNION PHASE**

Let us pray. Instructed by saving commands and guided by divine teaching, we presume to say:

Pater noster, qui es in caelis, sanctificetur nomen tuum, adveniat regnum tuum, fiat voluntas tua sicut in caelo et in terra. Panem nostrum quotidianum da nobis hodie; et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris.

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us.

**P.** Et ne nos inducas in tentationem.

**R.** *Sed libera nos a malo.*

**P.** Amen.

**P.** And lead us not into temptation.

**R.** But deliver us from evil.

**P.** Amen.

## **LIBERA** (Deliver)

### **Our needs are many**

Deliver us, we humbly ask you, Lord, from all evils, past, present, or to come, and in your great mercy grant us peace in our lifetime, through the intercession of blessed and glorious ever Virgin Mary, Mother of God, of Peter and Paul and Andrew, and indeed of all your saints.

**(Priest kisses the sacred paten)**

Helped by your gracious mercies, may we be free from sin always, and safe from all disturbance: through the same Jesus Christ, your Son, our Lord, who with you and the Holy Spirit, lives and reigns as God, for ever and ever.

**R.** *Amen.*

---

**P.** Pax domini ✠ sit semper vobiscum.

**R.** *Et cum spiritu tuo.*

**P.** The Lord's peace ✠ be with you always.

**R.** And with you, too.

## **COMMIXTIO** (Mingling)

### **Our sure remedy**

#### **Dropping a particle of the Host into the Chalice:**

May this mingling and hallowing of the Body and Blood of our Lord Jesus Christ secure eternal life for us who shall receive it. Amen.

### **Our pardon promised**

*Agnus Dei, qui tollis peccata mundi: miserere nobis.*

*Agnus Dei, qui tollis peccata mundi: miserere nobis.*

Lamb of God, who take away the sins of the world: have mercy on us.

Lamb of God, who take away the sins of the world: have mercy on us.

*Agnus Dei, qui tollis peccata mundi: dona nobis pacem.*

Lamb of God, who take away the sins of the world: give us peace.

## PRAYERS BEFORE COMMUNION

### Peace through Unity

O Lord Jesus Christ, you said to your disciples: "Peace I leave to you; my peace I give to you," regard not my sins, but the Church's faith, and give to her that peace and unity that you, living and reigning as God forever, wanted her to possess. Amen.

### Life through fidelity

**At high Mass the kiss of peace:**

**P.** Peace be with you.

**R.** And with you, too.

O Lord Jesus Christ, Son of the living God, in working out your Father's plan, the Holy Spirit helping too, you have, by your death, brought life to the world; deliver me, by this most sacred Body and



Blood, from all my sins and from every evil: make me always cling to your commandments, and never allow me to be parted from you: who, with the same God the Father and Holy Spirit, live and reign for ever and ever. Amen.

### Our solace, Communion

O Lord Jesus Christ, although all unworthy, I dare to receive your Body. Let my receiving it bring health and strength to me, soul and body, and by your mercy not cause me guilt or blame: you, who with the Father and the Holy Spirit, live and reign as God for ever and ever. Amen.

**Holding the parted Host in hand the priest prepares to communicate:**

I will take the Bread of Heaven, and I will call upon the name of the Lord.

## NON SUM DIGNUS (Not Worthy)

**Striking his breast in humility the priest says three times:**

Lord, I am not worthy to re-

ceive you under my roof; only speak the word and my soul shall be cured.



## PRIEST'S COMMUNION

With the sign of the Cross  
he receives the Fruit of the  
Cross, praying:

May the Body ✠ of our  
Lord Jesus Christ preserve my  
soul for eternal life. Amen.

## UNDER THE FORM OF WINE

The celebrant pauses before  
completing the Sacrifice by  
communicating under the spe-  
cies of wine:

How shall I make return to  
the Lord, for all the good He  
has done for me? The Cup of  
salvation I will take up, And I  
will call upon the name of the

Lord. I will utter the name of  
the Lord in praise and I shall  
be rescued from my foes.

With the sign of the Cross  
he consumes the Chalice:

May the Blood ✠ of our  
Lord Jesus Christ preserve my  
soul for eternal life. Amen.

## THE PEOPLE'S COMMUNION BANQUET

The faithful share in the Sacrifice most fruitfully by now re-  
ceiving the Victim they have helped to offer.

The Confiteor is said, and then the priest turns:

**P.** Misereatur vestri omnipo-  
tens Deus, et dimissis peccatis  
vestris, perducatur vos ad vitam  
aeternam.

**R.** Amen.

**P.** Indulgentiam ✠, absolutionem,  
et remissionem peccatorum  
vestrorum, tribuat vobis om-  
nipotens et misericors Domi-  
nus.

**R.** Amen.

He holds up the Host:

**P.** Ecce Agnus Dei: ecce qui  
tollit peccata mundi.

**P.** May almighty God have  
mercy on you, forgive you your  
sins, and bring you to life ever-  
lasting.

**R.** Amen.

**P.** May the almighty and mer-  
ciful Lord grant you pardon,  
absolution and full remission  
of your sins.

**R.** Amen.

**P.** Behold the Lamb of God,  
behold Him who takes away  
the sins of the world.

**All:** *Domine, non sum dignus ut intres sub tectum meum: sed tantum dic verbo et sanabitur anima mea. (thrice)*

**All:** Lord, I am not worthy to receive you under my roof: only speak the word and my soul shall be cured. (thrice)

**To each communicant the priest says:**

**P.** May the Body of our Lord Jesus Christ preserve your soul for eternal life. Amen.

**Returning to the altar, the priest puts the sacred vessels in order while saying the following prayers:**

May we possess with a pure soul, O Lord, the Sacrament we have received as food; may

this passing gift fit our souls for eternity.

May your Body, which I have eaten, O Lord, and your Blood, which I have drunk, abide in the very depths of my soul; and do not let stains of sin remain in me, whom this pure and holy Sacrament has refreshed: you who live and reign for ever and ever. Amen.

**The priest proceeds to the book to read.**

## SCRIPTURE ANTHEM FOR COMMUNION

**Ps. 109, 3**

Yours is princely power in the day of your birth in holy splendor, before the day star I have begotten you.

**P.** Dominus vobiscum.

**P.** The Lord be with you.

**R.** *Et cum spiritu tuo.*

**R.** And with you, too.

## THANKSGIVING AFTER COMMUNION

Let us pray.

Grant, we beg of you, Lord our God, that we who rejoice in the festival of the birth of our Lord, Jesus Christ, may by holy living be made worthy to

win His very presence: who lives and reigns with you, in the union of the Holy Spirit, God, for ever and ever.

**R.** Amen.

## CONCLUSION

**P.** Dominus vobiscum.

**R.** *Et cum spiritu tuo.*

**P.** Ite, missa est.

**R.** *Deo gratias.*

May your servant's worship, most holy Trinity, please you, and grant that the sacrifice, which, despite unworthiness, I have brought to your majesty,

Benedicat ✠ vos, omnipotens Deus, Pater, et Filius, et Spiritus Sanctus.

**R.** *Amen.*

**P.** The Lord be with you.

**R.** And with you, too.

**P.** Go; this is the dismissal.

**R.** Thanks be to God.

be received by you: may it atone to you, so merciful, for my sins, and those on whose behalf I offered it: through Christ, our Lord. Amen.

May almighty God ✠, the Father, Son, and Holy Ghost, bless you.

**R.** Amen.

## LAST GOSPEL

**P.** Dominus vobiscum.

**R.** *Et cum spiritu tuo.*

### John 1, 1-14

At the beginning of time the Word already was; and God had the Word abiding with Him, and the Word was God. He abode, at the beginning of time, with God. It was through Him that all things came into being, and without Him came nothing that has come to be. In Him there was life, and that life was the light of men. And the light



**P.** The Lord be with you.

**R.** And with you, too.

shines in the darkness, a darkness which was not able to master it. A man appeared, sent from God, whose name was John. He came for a witness, to bear witness of the light, so that through him all men might learn to believe. He was not the light; he was sent to bear witness to the light. There is one who enlightens every soul born into the world; He was the true light. He, through whom the world was made, was in the world, and the world treated Him as a stranger. He came to

what was His own, and they who were His own, gave Him no welcome. But all those who did welcome Him He empowered to become the children of God, all those who believe in His name; their birth came, not from human stock, not from nature's will or man's, but from

**R.** *Deo gratias.*

God.

AND THE WORD WAS MADE FLESH (here all kneel), and came to dwell among us; and we had sight of His glory, glory such as belongs to the Father's only-begotten Son, full of grace and truth.

**R.** Thanks be to God.

## 2. THE SECOND MASS OF CHRISTMAS

### "ON THE CROSS"

(Beginning of the Mass, pp. 6-8.)

### ENTRANCE SONG

**Is. 9, 2,6**

A light shall shine upon this day, for a Lord is born for us; He shall be called Wonderful, God, the Prince of Peace, and of His kingdom there is no end.

**Ps. 92, 1**

The Lord is king, in splendor robed; robed is the Lord and girt about with strength.

Glory be to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

A light shall shine upon this day, for a Lord is born for us; He shall be called Wonderful, God, the Prince of Peace, and of His kingdom there is no end.

(See pp. 8-9: Kyrie; Gloria)

### COLLECTIVE PRAYER

Let us pray.  
Streaming as we are with the

new light of the Word become flesh, we beg of you, almighty

God, to grant, that this effulgence shining in our minds by faith, may be resplendent in our conduct too: through Jesus Christ, your Son, our Lord,

who lives and reigns with you, in the union of the Holy Spirit, God, for ever and ever.  
**R. Amen.**

## COMMEMORATION

Let us pray.

Grant, we beg of you, almighty God, that, keeping the feast of your martyr, Anastasia, we may sense the power of her interceding with you:

through Jesus Christ, your Son, our Lord, who lives and reigns with you, in the union of the Holy Spirit, God, for ever and ever.  
**R. Amen.**

## EPISTLE

**Titus, 3, 4-7**

Dearly beloved: When the goodness and kindness of God our Saviour appeared, then not by reason of good works that we did ourselves, but according to His mercy, He saved us through the bath of regenera-

tion and renewal by the Holy Spirit; whom He has abundantly poured out upon us through Jesus Christ our Saviour, in order that, justified by His grace, we may be heirs in the hope of life everlasting.

**R., *Deo gratias.***

**R. Thanks be to God.**

## SCRIPTURE ANTHEM BETWEEN LESSONS

**Ps. 117, 26-27**

Blessed is He who comes in the name of the Lord; the Lord is God, and He has given us light. By the Lord has this been done; it is wonderful in

our eyes. Alleluia, alleluia.

**Ps. 92, 1**

The Lord is king, in splendor robed, robed is the Lord and girt about with strength. Alleluia.

(See p. 10: Munda)

## ✠ GOSPEL

**P.** *Dominus vobiscum.*

**R.** *Et cum spiritu tuo.*

**P.** *Sequentia sancti Evangelii  
secundum Lucam.*

**R.** *Gloria tibi, Domine.*

### **Luke, 2, 15-20**

At that time: The shepherds were saying to one another, "Let us go over to Bethlehem and see this thing that has come to pass, which the Lord has made known to us." So they went with haste, and they found Mary and Joseph, and the babe lying in the manger. And when they had seen, they understood

**P.** The Lord be with you.

**R.** And with you, too.

**P.** A passage from the holy Gospel according to St. Luke.

**R.** Glory to you, Lord.

what had been told them concerning this child. And all who heard marveled at the things told them by the shepherds. But Mary kept in mind all these words, pondering them in her heart. And the shepherds returned, glorifying and praising God for all that they had heard and seen even as it was spoken to them.

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**R.** *Laus tibi, Christe.*

**R.** We praise you, O Christ.

**P. (kissing the book)** May the reading of the Holy Gospel cancel our sins.

(See p. 11: Creed)

## SCRIPTURE ANTHEM AT COLLECTION

**P.** *Dominus vobiscum.*

**R.** *Et cum spiritu tuo.*

### **Ps. 92, 1-2**

And He has made the world  
firm, not to be moved;

**P.** The Lord be with you.

**R.** And with you, too.

Your throne stands firm from  
of old; from everlasting you  
are, O Lord.

(Continue the Mass on pp. 12-14.)

## COLLECTIVE PRAYER OVER THE OFFERINGS

May our presents, we beg of  
you, O Lord, befit the birth-

day we celebrate today, and  
just as He, born a man, shone

also as God, so may this earthly offering we are making now put that which is divine within our reach: through Jesus Christ, your Son, our Lord,

who lives and reigns with you, in the union of the Holy Spirit, God, for ever and ever.  
**R. Amen.**

## COMMEMORATION

These proffered gifts, O Lord, be pleased to accept, and Anastasia's merits as martyr pleading for us, let these offerings help for our salvation: through Jesus Christ, your

Son, our Lord, who lives and reigns with you, in the union of the Holy Spirit, God, for ever and ever.  
**R. Amen.**

(Continue the Mass on pp. 14-22.)

## SCRIPTURE ANTHEM FOR COMMUNION

**Zach. 9, 9**

Rejoice greatly, O daughter of Zion, shout for joy, O daughter of Jerusalem: Behold, your

king will come to you, a king that is holy, Saviour of the world.

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**P. Dominus vobiscum.**

**R. Et cum spiritu tuo.**

**P. The Lord be with you.**

**R. And with you, too.**

## THANKSGIVING PRAYER AFTER COMMUNION

Let us pray.

May the celebration of the Eucharist on Christmas, Lord, never fail to make us new, for His wondrous birthday marked the end of mankind's former

station: through Jesus Christ, your Son, our Lord, who lives and reigns with you, in the union of the Holy Spirit, God, for ever and ever.

**R. Amen.**

## COMMEMORATION

Now that your family has feasted, Lord, on these good

things, may her intercession whose feast we observe always



keep us fit: through Jesus Christ, your Son, our Lord, who lives and reigns with you,

in the union of the Holy Spirit, God, for ever and ever.  
**R. Amen.**

(See pp. 23-24: Conclusion of the Mass)

### 3. THE THIRD MASS OF CHRISTMAS “IN THE MASS”

(Beginning of the Mass, pp. 6-8.)

#### ENTRANCE SONG

**Is. 9, 6**

A Child is born to us, and a Son is given to us, and government is upon His shoulder, and His name shall be the Angel of Great Counsel.

**Ps. 97, 1**

Sing to the Lord a new song, for He has done wondrous deeds.

Glory be to the Father, and to the Son, and to the Holy Spirit.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

A Child is born to us, and a Son is given to us, and government is upon His shoulder, and His name shall be the Angel of Great Counsel.

(See pp. 8-9: Kyrie; Gloria)

#### COLLECTIVE PRAYER

Let us pray.

Grant, we beg of you, almighty God, that the new birth, according to the flesh, of your only-begotten Son may set us free, captives from of old, beneath sin's enslaving yoke:

through Jesus Christ, your Son, our Lord, who lives and reigns with you, in the union of the Holy Spirit, God, for ever and ever.  
**R. Amen.**

## EPISTLE

### Hebrews, 1, 1-12

Dearly beloved: God, who at sundry times and in divers manners spoke in times past to the fathers by the prophets, last of all in these days has spoken to us by His Son, whom He appointed heir of all things, by whom also He made the world: who, being the brightness of His glory and the image of His substance, and upholding all things by the word of His power, has effected man's purgation from sin and taken His seat at the right hand of the Majesty on high, having become so much superior to the angels as He has inherited a more excellent name than they. For to which of the angels has He ever said, "Thou art My Son, I this day have begotten Thee?" and again, "I will be to Him a Father, and He shall be to Me a Son?" And again, when He brings the first-

born into the world, He says, "And let all the angels of God adore Him." And of the angels indeed He says, "He makes His angels spirits, and His ministers a flame of fire." But of the Son, "Thy throne, O God, is forever and ever, and a scepter of equity is the scepter of Thy kingdom. Thou hast loved justice and hated iniquity; therefore, God, Thy God, has anointed Thee with the oil of gladness above Thy fellows." And, "Thou in the beginning, O Lord, didst found the earth, and the heavens are works of Thy hands. They shall perish, but Thou shalt continue; and they shall all grow old as does a garment, and as a vesture shalt Thou change them, and they shall be changed. But Thou art the same, and Thy years shall not fail."

**R.** *Deo gratias.*

**R.** Thanks be to God.

## SCRIPTURE ANTHEM BETWEEN LESSONS

### Ps. 97, 3,2

All the ends of the earth have seen the salvation by our God: Sing joyfully to the Lord all you lands. The Lord has

made His salvation known: in the sight of the nations He has revealed His justice. Alleluia, Alleluia. A hallowed day has dawned upon us: come, you

nations, and adore the Lord,  
for a great light has today

come down upon the earth.  
Alleluia.

(See p. 10: Munda)

## ✠ GOSPEL

**P.** *Dominus vobiscum.*

**R.** *Et cum spiritu tuo.*

**P.** The Lord be with you.

**R.** And with you too.

### John, 1, 1-14

At the beginning of time the Word already was; and God had the Word abiding with Him, and the Word was God. He abode, at the beginning of time, with God. It was through Him that all things came into being, and without Him came nothing that has come to be. In Him there was life, and that life was the light of men. And the light shines in the darkness, a darkness which was not able to master it. A man appeared, sent from God, whose name was John. He came for a witness, to bear witness of the light, so that through him all men might learn to believe. He was not the light; he was sent to bear witness to the light. There is one who enlightens

every soul born into the world; He was the true light. He, through whom the world was made, was in the world, and the world treated Him as a stranger. He came to what was His own, and they who were His own, gave Him no welcome. But all those who did welcome Him He empowered to become the children of God, all those who believe in His name; their birth came, not from human stock, not from nature's will or man's, but from God. **AND THE WORD WAS MADE FLESH (here all kneel),** and came to dwell among us; And we had sight of His glory, glory such as belongs to the Father's only-begotten Son, full of grace and truth.

**R.** *Laus tibi, Christe.*

**R.** We praise you, O Christ.

**P. (kissing the book)** May the reading of the Holy Gospel cancel our sins.

(See p. 11: Creed)

## SCRIPTURE ANTHEM AT COLLECTION

**P.** *Dominus vobiscum.*  
**R.** *Et cum spiritu tuo.*

**P.** The Lord be with you.  
**R.** And with you, too.

**Ps. 88, 12,15**

Yours are the heavens, and  
yours is the earth! the world  
and its fullness you have

founded: justice and judg-  
ment are the foundations of  
your throne.

(Continue the Mass on pp. 12-14.)

## COLLECTIVE PRAYER OVER THE OFFERINGS

Hallow, O Lord, the gifts  
that we bring by the new birth  
of your only-begotten Son, and  
make us altogether clean of  
the stains of sin: through Jesus

Christ, your Son, our Lord,  
who lives and reigns with you,  
in the union of the Holy Spirit,  
God, for ever and ever.  
**R.** Amen.

(Continue the Mass on pp. 14-22.)

## SCRIPTURE ANTHEM FOR COMMUNION

**Ps. 97, 3**

All the ends of the earth have seen the salvation by our God.  
**P.** *Dominus vobiscum.*  
**R.** *Et cum spiritu tuo.*

**P.** The Lord be with you.  
**R.** And with you, too.

## THANKSGIVING PRAYER AFTER COMMUNION

Let us pray.

Grant, we beg you, almighty  
God, that the Saviour of the  
world, born on Christmas, just  
as He caused our birth in grace,  
so may He be its everlasting

crown: who lives and reigns  
with you, in the union of the  
Holy Spirit, God, for ever and  
ever.  
**R.** Amen.

(See p. 23: Conclusion)

## LAST GOSPEL

### St. Matthew, 2, 1-12

At that time: When Jesus was born in Bethlehem of Judea, in the days of King Herod, behold, there came Magi from the East to Jerusalem, saying, "Where is the newly born King of the Jews? For we have seen His star in the East and have come to worship Him." But when King Herod heard this, he was troubled, and so was all Jerusalem with him. And gathering together all the chief priests and scribes of the people, he inquired of them where the Christ was to be born. And they said to him, "In Bethlehem of Judea; for thus it is written through the prophet, 'And thou, Bethlehem, of the land of Juda, art by no means least among the princes of Juda: For from thee shall come forth a leader who shall rule my people Israel.'" Then Herod summoned the Magi secretly,

*R. Deo gratias.*

and carefully ascertained from them the time when the star had appeared to them. And sending them to Bethlehem, he said, "Go and make careful inquiry concerning the Child, and when you have found Him, bring me word, that I, too, may go and worship Him." Now they, having heard the king, went their way. And behold, the star that they had seen in the East went before them, until it came and stood over the place where the Child was. And when they saw the star they rejoiced exceedingly. And entering the house, they found the Child with Mary His Mother, and falling down they worshiped Him. And opening their treasures they offered Him gifts of gold, frankincense and myrrh. And being warned in a dream not to return to Herod, they went back to their own country by another way.

*R. Thanks be to God.*



